

TUESDAY JUNE 4, 1963

Played Aug. 29, 1963

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Who was at the reading? What is the reaction?

Roy Wildes: I thought they were both unusually good. They seemed to have much more spirit than usual. --?

Mr. Nyland: Who has the same reaction, different reactions? What is the impression.

Mary Whittenburg: --??-- a lot of things that --??-- had to say.

Angela Denis: I have always the impression that they never give the answer to a question. They talk; but they talk about what they want to say not not an answer to the question.

Mr. Nyland: Roy, when you consider it from that standpoint, or Mary, what do you think?

Roy: I am not sure I understood what she said. That they did or did not answer?

Mr. Nyland: Did not.

Roy: They did not answer the questions? You want me to answer it?

Mr. Nyland: No. Do you agree with it or not?

Roy: I feel that they were working within certain limits but I think that a lot of very good questions were asked. Maybe not a lot, but some of them were good.

Mr. Nyland: Yes, there were questions. But the point is: Did they answer the questions?

Roy: I think they answered them better than they usually would handle that kind of question.

Mr. Nyland: I see. Mary?

Mary: Yes, I had the same impression.

John Owens: I do not think they really talked about what I think is work.

Mr. Nyland: Well, that is still another point. One is that there is a question that has to be answered. Now, if the question was regarding work or if the answer did not have anything in it regarding work, that is another point.

John: Well, maybe some of the questions ~~were~~ were not about work but some of them were and I do not think they answered them.

Mr. Nyland: I think that in answering the questions, that could have elaborated on the background of what would be meant by work. That I agree. But still, they could answer a question without necessarily going into work, simply assuming that it was understood. I mean, that

is possible. It still would be answering the question.

Ira Friedlander: I really do not think they answered the questions as they were asked. I felt that they touched upon certain things in the questions and then digressed into whatever they wanted to say.

Mr. Nyland: Truly, what do you think?

Trudy Bartol: If I would have received the answers they received, in every case I would have been very dissatisfied, very.

Charles Whittenburg: I felt that there was only one question that was not relatively well answered and perhaps it was the most difficult question that one could ask and that is: When does a legitimate difficulty of work coincide with something that is unsuitable for one's own way, quote, unquote and I thought ~~that~~ Alfred evaded that a bit. But who could answer such a question?

Mr. Nyland: I think, in general, my own opinion, I think the answering was better than it has been in the past. But I also agree that if I went home with the answers as given, I would not go home with very much because there was very little of help to an one regarding work and this is probably what Johnny means. I think there was enough ~~to~~ to introduce it and to say something about it, to see what is ones attitude. Also the question of Guspensky sometimes, Whyd and go ceave Gurdjieff or rather the ideas? That was not answered. It was restated. But it is difficult to say. I agreed with ~~it~~. There was very little material and the questions really, as such, are not answered and I believe they do not really listen to it. Or, if they do listen to it, they want to avoid it and if they want to avoid it, maybe that is the case. Maybe they do not know how to answer it. It is extremely difficult to have any particular judgement about it. And surely it is difficult for me because I am critical. But I leave very often with such a feeling of: What is the sense? Is this actually what Gurdjieff really meant? Or is it just a little bit talking around ideas which are very nice and convenient and perhaps a little interesting but really not to the point. And the phrase that comes up in my mind is: Are they actually giving some stones ~~for~~ for bread? What is there to digest? If you take the totality of all the questions now, what is there that one goes home with, with an idea that I wish to work?

~~Search~~ Or that I believe it is difficult but I have a possibility, hoping that some day I will be able to do something about it. That is, that there is some kind of an enthusiasm by which they will say, "Here is encouragement. Go try. See what you can do. This is the way it ought to be done." As if one, when one sits in front and says, "If you try it, I know by experience that it is possible. Why don't you try it yourself? See what you can make of it?" It seems to me that the answer should be more in that kind of direction so that it gives the people in the audience some kind of an enthusiasm or, at least that something is kindled in them that they say, "Yes this looks like a possibility for me or as an answer to certain questions that I have. And maybe if I hunt or find or search in that direction, then maybe I will be able to find out something else that could satisfy me and with which I could work." It is maybe a different way of criteria of how to judge what an answer should be. Maybe I am wrong about that. I only way that I would like something of that kind to be in it because it has to have an emotional level. If that is not there, it is forgotten five minutes after you leave. "Heaven knows it is already difficult enough to hold on to it for half an hour. But if the impression is not made at the time when there is a possibility of making it and when it cannot be carried by the audience as a whole, so that really when one says something that it can penetrate and that everybody knows that it is penetrating, ~~that~~ and that something is happening. Something is created at that time of a kind of level and people partake in it. If that is there, then the words do not amount to much. Almost not to anything because you can read about that. But the feeling that is introduced and the wish which then is born in someone to say, "I wish to do something of that kind. Even if I do not know exactly ~~what~~ how to do it, at least I have a wish. And I go out." Search is exactly that I find for myself that what belongs to me. That

wish
is my search. But the ~~will~~ for a search has to come from something else. That has to be stimulated. That is something that starts to be created when, let's say, you walk in the sun and you feel well and everything in you is alive. You can say, "The sun stimulates me." Yes, but at least there has to be something in you that can be stimulated. That form of life has to be there. If that is not touched, what good is your mind?

Charles Whittneburg: I thought that last weeks reading was exceptional. That remained with me all week. The discussion with Morris and Siegal.

Mr. Nyland: Ah yes, I was disappointed in that also. Well, I am probably disappointed all the time.

Richard Wactel: I agree with Charles in that what you were talking about before. But it was my understanding that there is a difference of purpose as far as the difference between the readings and the group meetings. This kindling that you spoke of, that I see also as being quite necessary, seems to me and also I always thought to be essentially, at least one of the essential functions of a group meeting.

Mr. Nyland: No, not the kindling. The details of what to do belong to a group.

Richard: Also fanning the fire I believe.

Mr. Nyland: Fanning the fire simply means that there is something that is worthwhile.

Richard: But that the reading essentially was an exhibition of the ideas of Gurdjieff in All and Everything or about Ouspensky supposedly repeating on the ideas of Gurdjieff; pretty much on an intellectual level and that the questions afterwards were just for the clarification of these ideas, all on an intellectual level.

Mr. Nyland: Do you have an idea that they should stay that way?

Richard: Yes.

Mr. Nyland: I do not. I can understand that that is what you would look for and so forth. I think it misses the purpose of the meeting. I think even a larger meeting should be in such a way that, in the first place, questions are answered. In the second place, that they are answered logically; that they are built up in relation to what one can understand and in words one can understand; that one is helped to formulate the ideas which are latent in oneself in such a way that starts to make sense.

And that, in relation to whatever is being said, it is put against a perspective of the possibility of work, without going into detail about what is meant by work on oneself. That belongs to a group. But it is quite necessary to introduce the ideas, not only on the intellectual level, altho it has to be logical and clear, it has to be in such a way that I come in the presence of something that I would like to emulate. Or, at least, that I would like to follow or, at least, I would like to find out something about. I have to have with it, a wish that that what is presented on an intellectual scale, has a meaning for me.

Richard: I agree with you there. In other words, what you are saying is that it is a matter, a group ~~meeting~~ meeting is less general and ~~more~~ more specific. But, even tho it is general, as it is in the reading, it can also have a certain emotional content which is necessary. I agree with that.

Mr. Nyland: Otherwise, what is the sense? It hangs together as sand. It has to hang together as cement. You know, people are apt really to harden. Of they can harden in one unit by means of water, it would be fine. But, if it is sand and there is water, it does not hang. If I try to emphasize certain things, for instance in ~~particulars~~, I have an idea that I would like to create a following, or that I have an idea that it is good for people to stay out of war, or that I want to preach against the government, ideas regarding Cuba, I certainly will start an oration that I have to effect the people who listen to me in an emotional way. It is very much the same with ideas of this kind. If I only can effect the intellectual approach and an intellectual effect, I think I miss the point entirely. I miss the point of Gurdjieff's life. I do not think it would have been necessary for Gurdjieff to do what he has done. All that would be necessary is for him to write. And that he only took on after he practically died and he realized that after his accident things were not going to be the

way as they were before. Before that, it was nothing else but doing as far as he was concerned ~~xx~~ and as far as his life was concerned. And a person, when he wants to give a demonstration in doing, particularly when they have manifestations in the direction of dances and movements of a certain character, the emphasis is quite definitely that one wants to show in order to have that showing arouse in the audience a definite stimulus to do like wise, to do similarly, to so in some way, something to make their life a little bit richer and not richer intellectually. No, feeling must enter. If that is not there, nothing is carried. No, for five years intellectual pursuits die down but your feeling will constantly remain. You will never forget if it is something that you actually have felt. But, in general, huh, the meetings will be over next week so there is no more of that kind. This time we have to read ten pages. Next week another ten pages so the questions maybe a little longer. Now, what questions are there regarding work?

Charles Whittenburg: I wish to report on the task that you gave me four or five weeks ago which was to observe me body and create emotions, or,

when emotions occurred, to observe my body and also to become aware of the emotions taking place and so forth. I have been avoiding reporting on this task because every week I thought that I would manage to get a new approach on the task and be able to do. Every week was a failure as far as I am concerned. Yet, I know also that I am not responsible because I did all I could do. This I know. I did observe myself with my cat. I wrote ~~xx~~ some ideas to a certain person that I believe in, and saw myself doing this. I discussed certain things with other people that I believe in very much. And there was one occasion where I felt pity and I watched my arms go out like this when I was talking about it. Yet there was something missing. I did not feel the sense of a task in regard to work and in regard to the status of one in a Tuesday group. Then I would sit down and try to find out how to be more sincere with this. And in all the other tasks that you have given me, even when I failed, I could remember your face at the meeting, I could remember the meaning behind your words, I could see some sort of objective. But by Thursday of the week that you gave me the task, its sense was gone and it became nonsense. I could not resurrect my desire. Yet I tried from obedience one might say. And I want to ask about this two questions. One is: Is this the barrier I have reached that I will have to surmount by another way? If so, please give me another way to surmount it. And the second question is: Should I forget about the whole thing?

Mr. Nyland: It is not a barrier. If you mean by barrier something that looms up like a mountain, that you have to climb.

Charles: I mean that is this some sign that I am not able to work?

Mr. Nyland: No, it is a difficulty regarding your own, let's call it, type. And you are up against the difficulty that in that sense your emotional center has not been exercised enough. That is all. That is why it takes time. For that, of course, you have to have patience. And also, you have to use it for the small things like the cat; certain things in which you have some emotion which you know you have and you can use it to the fullest extent. Totally, the quantity of emotion is not much but it can be used up regarding a cat which does not require so much.

Gradually, one has to learn how to build it. This is the difficulty. How to build more emotion. I know the taste of something that exists as what I call emotion. I can become involved in it. I can even become excited about it to the extent that it is worth it. If it is a small matter, it is easier to get excited. If it is a big matter, I need a lot of excitement. Sometimes I do not see the importance of something that is really big. So, the real question is related to what do I consider important in my life, for which I would really like to give with all the fervor I can command? This is the problem.

I do not worry about having the quality of emotion which I use because I know that by taste. I also know that the quantity can be produced in accordance with the desirability of achieving the purpose. If I put a purpose in front of me that I can, I hope, at least that I can manage, that is, it need not be big yet but a little bigger than what usually is there, and then I try to accomplish that.

So now I use reason, what is there that I feel at the present time in my life that could command a certain form of enthusiasm which I would like to do? Very often it will have to do with something that I have not done because the many things that I have already done are a little

exhausted and I would enter into any kind of a relation with them a little bit stale. So, if I can find something in the total variety of possibilities if a human being of which you are one, and all the possibilities are, more or less, open to you, I would select certain things that may appeal/ Or, where there is a possibility for appeal. This you have to find because no one really can help you. I can only give a general idea. I said, a little while ago, about sunshine; about working out in a garden is something that is like an appeal, quite now, quite different, where new things start to get into motion and where you have to take a position regarding it. And you will say, "I like it", or "I dislike it." I do not care if you like it or dislike it. It is an emotional attempt that I will try to solve in such a way; your pride enters into it, a variety of different things which are quite different from a logical or an intellectual approach. There may be regarding charity; there may be regarding feeling for other people that you know who suffer; there may be regarding certain people that you have read about and you try to dig into their lives. That is, autobiographies are sometimes very good for that purpose, provided you can put yourself in their situation and, you might say, you suffer with them. Particularly take people you really like as far as music is concerned and see what, in their lives, they were striving to do; the difficulties which, as you know, which Wagner had, which Mahler had, the difficulties that certain people. Schoenberg had at the time. Debussy - it was not always roses roses. So, find out a little, in detail, what ~~xxx~~ is it as a person. You try to imagine such a person. And I say you have to imagine that person in relation to his wife, in relation to his children if he had any, in relation to his friends is you can find out certain things, in relation particularly in the surroundings in which he lived, politically or nationally or whatever the conditions were of

that time in which he tried to strive for the expression of certain things with whatever was then the general accepted ideas and the suffering which such a man has. Take a very good example of Van Gogh. I do not know how much you know about Van Gogh, his letters to his brothers. They have been translated into English. They were of course written in Dutch and in French. And, in that, they have a quality which is just exceptional. In the English translation it is a little bit spoiled. At the same time, out of that comes a tremendous force of wanting to live. And this whole *Lust For Life* which afterwards was published and a little bit published more or less with the ideas and information from these three volumes. They are in detail and the difficulties; how he strived to do this and that and ~~it~~ is disappointed and tries to sell and how his brother helps him and the relationship that is there described in his own feeling regarding what he wants to do. I take it as a classical example because it is probably one of the best known man, as artist, who strove for something so definitely that he knew he had to give in some way or other, that he really did not care much about the others and ultimately he got crazy. But, aside from that, the attempts that he made for expression and the attempts that he had to face regarding his possible - the ending of his life and so forth. The tremendous difficulty he went thru emotionally ~~and so forth~~ indicates to someone that certain forms of life are really in existence.

You see, I am always so afraid that a person starts to die when he loses the possibility of emotional expression, when everything becomes so 'c'est m'est egal'; that is, everything is equal to him; I take, yes it is nice, I take, yes it is very nice. How kind. things of that kind.

Charles: I am not like that.

Mr. Nyland: No. no, you are not. I am afraid, I am afraid, you see,

that there are two ways. One is that one is like that. The other is it is so limited to a certain degree only. That is also very bad because it has to spread much more and it has to be in such a way - I exaggerate of course, that when I walk on the street and I see someone with a terrible suffering face or a poor old man so that I have sympathy, that I say it, even if I do not go and give him five dollars, that I say to myself, "Look". Not that I say, "By the grace of God, I would be there". I do not believe in such things. But, at the same time, I can feel for that whatever is the expression on his face, in sympathy and to some extent sentimentality. I am afraid that people will say, "Do not be too emotional. Do not be so sentimental because it is wrong. You live in the past." It is not true. I exercise, in having at the present moment, a sentimentality which is related to something that I miss or I lament about that it is gone - 'the good old days' and so forth. At the present time, I can be in such a state that I become emotionally upset or at least affected. And it is this kind of extension of ones work in which I become interested in some way or other and I express the interest and I make myself say it and I make myself almost live it. And, in that way, I know that my life is made up of something else besides my head. And all I have to do is to find the opportunity where I can test my emotional living. This is what I mean.

And it is up to you to find out in what direction I can go. Today I can go in one direction. Tomorrow, maybe another. today I try certain things and I know it cannot go and it is closed for me. Tomorrow I find something ^{and} because of my effort of yesterday I will find it. I may find it in a lot of people I never have dreamt about. It may be ^{in books} ~~known~~ that I have already put on the shelf. And now I take them out and say, "Let me look from this stand point. What was it?" How often? What did he get up for in the morning? How did he feel when he got up? Did he sleep long? You know, Beethoven - what did he do early in the morning? Did he go out? Did he walk? Did he already go to the woods like this? You know. or did

he just sit or did he talk to his nephew or you know. There is enough known about a variety of different people. Collect them. See what they are. These are historical people; people that interest you in your particular profession. But there are lots of people that have nothing to do with your profession with whom you live and in ~~xxx~~ whom you could become interested just for the sake of being interested. It is not so easy. But I have given a task every once in a while: What do you know about the home life of your elevator man? Or even the grocer or even the poor man who sells flowers on the street from a cart or even a salesman, either who comes and visits you maybe or where you go to a store and where there is a very sad man who tries to sell you a book, Remarkable Men, ~~xxxx~~ for instance. Things of that kind, they exist. In an office, what does one know about the shipping clerk? Really, ~~xxxxxx~~ very little because we are so tied up with ourselves that we assume, Yesm they are there. Only when something is wrong, when so and so is sick, "Oh, you have been to the hospital. I did not even miss you." It is terrible. And it is not that I say ... I do not believe in over-sentimentality. Surely not, and dripping and all the rest of it because -?*. That I do not mean.

It is for my own that I try to exercise certain things which I know I have; exactly the same as if I go into sports and I want to ~~xxxx~~ mark time at the double, you know, things of that kind, or play tennis. You see what I mean?

Charles; Yes. I do.

Mr. Nyland: I ⁱⁿ that way, that is the question of enlarging ones world. Why is it? Simply, we are talking about work. We are not talking about ordinary life. We are not talking about improving oneself in ordinary life. We are really trying to talk about work as Gurdjieff tells us or as we can read or what is his idea of work on oneself as far as we can understand it. And that is the sole reason even for getting together so that, if we are in ordinary life and we are faced with certain problems that we simply say, "How is it that I, in ordinary life, can remember what it is regarding

awakening of objectivity that I now could apply in my ordinary living.

So, when we talk about this question of enlarging ones emotion, I have definitely in mind the possibility of how do I face life. I claim that if I do not have enthusiasm for work, I will never really work. That is, in work, it is difficult. One faces in work, in ordinary life, trying to understand it in the first place is already difficult. But to try to apply it and to try to continue to see oneself and to really remain honest regarding that what one sees and the introduction of this question of non-identification, this not wanting to be bound, not wanting to judge; to take things as they are is extremely difficult. Then, when I start to work and I find in myself I have this and that and that tendency and I have to give it up and I do not want to give it up because I do not want to give it up simply because I have nothing else to take its place. And therefore I hang onto it. I have to understand what hangs onto what. And it is not intellect. It is my feeling that hangs on to things. Therefore, if I want to fight anything of that kind, I have to fight it with the same kind of quality. I have to fight it as a feeling. I cannot fight it intellectually. Therefore, when I want to say, "Work means a difficulty", if I want to continue with it for one year, for two years, for ten years, I have to be fed by something in me that comparable to an emotional quality because it has to be based on a wish really to do something about myself

For that reason, I say, "Get excited. Do certain things. Get out of the smugness of ones state," It does not matter if you are right or wrong. It does not matter if you sing at the top of your voice or you are down on the floor in an hysterical way that you do not know what to do. But at least there is ~~work~~ life. And it is this form of life that is necessary for the continuation of ones work. Otherwise, how can you ever do anything regarding oneself when we are by our nature at the present time smug people who do not want to do anything extraordinary, who want to be lazy, who want to ~~stagnate~~ stay within our little bit of a circle and the least amount of work that we can do the better it is, because our

whole idea of research as far as the application of theory, industry, everything is made in such a way that the easier it becomes for us, the better it is. Press a button and you can eat and things of that kind. Nothing any more is left of one's own wish to do certain things physically, emotionally and intellectually. And that is what one ~~man~~ has to fight against when one is interested in work.

Charles: I just want to ask you one thing because it is relevant to this type of thing. And it was one thing that I tried and the reaction was, well, it seems that when I have an emotional reaction it can be rather severe. That is, I do know Mr. Schoenberg's son-in-law, the composer. And I called him up and had lunch with him one day and I had a work purpose. I wanted him to tell me some things about Schoenberg's death which he did. And I was so moved that I could only walk around all-day like a man that is possessed.

Mr. Nyland: Exactly, this is what I mean.

Charles: But I lost a day.

Mr. Nyland: That does not matter. Who loses a day?

Charles: For my own work, for my own self-control.

Mr. Nyland: What is the idea? I spend my day. How do I wish to spend it? By being awake or asleep? My measurement is not any more in that way of time consumption or duration unless, of course, I happen to be something ~~that~~ that I must do with a deadline. That I can understand. But otherwise, what is of more value? This is exactly what I am talking about. My enthusiasm, my wish has to be a wish to be awake. And that everything else, altho it costs me time, when it is asleep is really not right. It can lead to something. I start to judge from a different standpoint. I have no further desire of judging any ~~kind~~ kind of expenditure from the standpoint of ordinary morality. I have to see it from the standpoint of how am I regarding my aim; an aim ~~for me to become what~~ for me to become what I should be; an aim to understand what is the purpose of my life; ~~that~~ why I was born. What happens to me every time when I breathe in and out? What takes place? And what is there of me to take hold of something that I call the beginning of my I; something that will start to grow and which will take over at the proper time; that will take over from my mind and my heart and actually then, in the saddle, say, "This is your life. Wake

up to that. And when you are awake, you fulfill that function. And when you are not awake, it is just too bad. You lose time. Then you lose. The loss of time is not because between three and five o'clock I happened to talk to someone. The loss of time is between three and five o'clock I was not there. That is the criteria.

Now, it takes a long time before I can replace an ordinary subjective morality and put objective morality in its place. It takes a long time before I will take my body as something that is an instrument which enables me to wake up, so that I have, regarding my body, an entirely different view point than just keeping it healthy. It is something that I now only cherish, but I could not live without for the sake of being awake; that I have, regarding my emotional center, a very definite problem that it has to be kept pure because, if it is not pure, it will never function in any relationship that I would call on a higher level or my level of being in accordance with a planetary or another kind of a level away from Earth. It has to be purified in such a way that extraneous and nonsense, which take up my mind at the present time, I do not want to give it, so I do not want to lose myself in that way. That is where I lose; That is, I lose my energy. And, as far as mind is concerned, it is still a little infantile and I know it. And it never will be right when I say and present myself with this kind of a mind to God. He will say, "What kind of sawdust have you got there?", if He knows it, if He knows sawdust. How can I even dare to put myself in that kind of a situation as if He would be willing to look at me? A lot of purification has to take place before I even say, "here I am; I am nothing." That kind of purification is necessary and my time element, as far as I am concerned and I experience it, has to be judged by: What have I done regarding my body, regarding my feeling, regarding my mind? These are the first three rules of objective morality, the first three.

There are four and five and they are based on a purified functioning and then understanding, with this functioning, my mind. Particularly: what is my place. What do I do with my life? Where is it in relation to something that is of a different kind of universal quality; let's call it. Certainly in the direction of the Absolute or something that is of a different kind of level and where am I regarding any relation to that what ~~xxx~~ maybe I call His Endlessness. But maybe it is something that has a certain law in which I also exist and where is my place in that? If that is such a such, where is it that I now feel I have the obligation to communicate, to manifest, to show, to tell others about that, in order to have a mutual ability to raise totally certain people to a different level which I myself cannot make?

And the first is that I pay for my existence in some form or other; an existence in a different kind of coin which belongs to His Endlessness, if He knows what it is to be paid in a coin. At least from my stand point I say, "Yes, He ought to know the value of money." But in that kind of coin, which is of a certain density, not even comparable to anything that I call a dollar bill, but something that has to do with an expenditure of energy and that I find a place regarding that. And then see that, because of this wish on my own part to work and to maintain work in a certain way, that I feel I have a responsibility for the maintenance and, in that, you can say, "I pray to God that I would be able, in a very small way, to relieve that what is His burden of maintaining the universe or, at least, this part of Earth that we are familiar with.

These are things that have to do with emotional qualities. And, unless I understand emotions, I never will really work. I never can. I have to learn how it is that the wish to work starts with a knowledge of work and an application of that kind of knowledge in my daily life. And that it has to be maintained with a wish for myself to try to wake

up, to keep awake and to make constantly that effort of being awake.

If I remain awake, then maybe I will be able to attain certain things regardless of Gurdjieff, regardless of anyone else, regardless even of the ideas, provided that what I call the ideas in myself has become alive. It does not matter if one leaves Gurdjieff ~~xxxx~~ if one does not leave the ideas. And if, in that idea, in this taking an idea and making it alive and digesting and using it and becoming, then Gurdjieff is one's friend and one can never leave Gurdjieff in any sense of the word. What difference does it make if I temporarily am here or there, provided I have towards ideas something that says, "It is food." Then, when it is food and I can then live in accordance with it, I will acknowledge anyone who is awake. It is not a question of leaving him. It is a question of not wishing to do, at a certain time, to submit. That was Ouspensky because Gurdjieff asked him to do certain things and Ouspensky was still so tied up with himself that he could not do so, of course, he said he has to go his own way. And let him go. And there did he end? You ask. He chose. I am not saying ~~xxxx~~ anything about whatever may be in search of miraculous. I am not talking about the man. I am talking about what a relationship must be regarding oneself when one faces Gurdjieff. And it is not that you have to tell Gurdjieff how wonderful you are and not that you admire him. He will be the first one to tell you to get out. But you tell him that your ideas, they are worthwhile for me because they work and mean for me something that is food for myself, for my spiritual life and, because of that, I know that I can become and I will become and I am already a different kind of a ~~man~~ man.

What is my objection sometimes to the questions not being answered? Simply because they do not give you hope. If there is something in this work, if there is something that actually can be taken for oneself and try to use so that there is a little bit of something that changes in one, that is, hope that life could become a little different and that therefore,

for that reason alone that I in my ordinary life, will take on ideas of objectivity in order to understand my life better and to have my life on a different kind of a level. Then that kind of a hope has to be instilled in one so that you can say, "Yes, it is possible for you, for all of us it is possible, for an one who is serious, if they only wish to do it." It does not matter how far you get and how difficult it is in each individual case. But, in any event, you try. You do your best. This is the way you do it. You try to become objective regarding yourself. You try to remember yourself. You try to awake to whatever you do. You try to make an effort to wake up. Not to think in a different way. To wake up, to do something quite fundamentally different to you. And, if you do that, you will see that you constantly be in the presence of Gurdjieff, regardless if he died already and has lived before you ever ~~had~~ knew him. This is the kind of thing that has to, let's say, that has to come forth from an expression of work. It has to become manifest ^{if} ~~as~~ work is worth something. Otherwise it is palaver. Nothing else but a little bit of intellectualization or a little bit of nonsense emotionally expressed. It has to have substance; the substance which comes only from the application of an idea that I feel or an idea that I know about in the actuality of my own life. When my life becomes representative; a certain form of manifestation of an idea and I try honestly to strive for the fact that I am what I am, and that I want to remain that as possibly non identified as I can be, as I ~~am~~ want to live the way I ought to live with all the obstacles I see and gradually hoping to God that I will remove them one by one and that I will not be constantly bound as much as I am and that day after day I can loosen up a little more and a little more and that my hope is there for that kind of a consciousness and that kind of conscientiousness. Then there is something that can be born in one and I go home with an idea that I will try tomorrow morning; today; maybe even now. I will not forget ^{because} something in me was touched as a possibility for my life now which I

can understand and towards which I want to grow. That I would call evolution. Then there is enthusiasm. There is a desire. There is a real wish. There is something that has shaken up. And I say, "If it were only possible for me, then perhaps I could be happy. Then I could find my place. Then I would know what to do at times; maybe not all the time, But at least at times I would know a little bit how to behave, how to behave like a man, like a man is becoming to a man, like I wish to grow in that direction, how ~~xxxx~~ I can do it." I would go home with a little bit of that kind of information. And I will sit then ~~quiet~~ afterwards maybe quiet and I would remember. And I say, "It is this and that. And in my case I see ~~this~~ of myself." And I know very well and maybe I cannot as yet undo this but a little bit of the other I can. And I will work and I will not forget that in that kind of a work, I would have to be awake because, if I am not awake, I am just like any body else, trying to follow any kind of a direction of perfecting any kind of my functions. And those things, from the standpoint of objectivity, are nix nix, ~~yes~~ if you understand what I mean.

It is only a long, long process in going in any one direction of any one function that I finally could reach something that looks like consciousness. I refer to the three ways of the fakir and the monk and the yogi. And we are not that and none of us will ever be like that. Take it out of your mind. None of us will become a fakir. None of us will ever become a monk. And no one will ever have the intellectual capacity to become a yogi. So, forget it. The only possibility that exists for any one of us is to take the fourth way which, you might say happens to be the better way, most likely it is. At least I do not want to argue with any kind of a yogi about that. Maybe they prefer whatever they do. In my case I do not prefer it because, if I tried in any direction, even if I could, I would still have to go in the other directions and it would be extremely difficult to put it in my life time. So, I much rather

try the fourth way. That is, I may go just a little bit but at least I will remain harmonious regarding the possibility of functionin of the totality of myself and, in that way, I can approach something that gives me, at a certain time, a sense of well-being and of understanding myself and also gradually to find out where is my place and what should I do and how can Inow live in ordinary life by using that what I know; what I understand at the present time of how to be awake in little things, to be present to myself and not to let myself be bound all the time; but to out it loose every once in a while and go against certain little desires of my body which I know are just infantile."

Some day I will have to face that kind of a question if I want to grow up. If I do not want to grow up, I do not have to face it. And don not worry about it then, if you do not want to grow up. But, if you do, you have to have a real wish to grow. And you have to have a certain form of understanding. And you have to know what is meant by being awake and then you have to have the experience of being awake and aware. That experience - when you once know that experience, you know what you are looking for. If you have not had that experience, try to make it. It is simple. It is quite simple to have, for one moment, the taste of awareness. It is an attemot that you, at the present time, even make as if you are free. It is as if, at this moment, you make an attempt to be present, all of you, to be that what you are and to see yourself. And there is nothing wrong with calling that what wishes to become your I and that even the I may be small, but at least it exists.

I do not know what is the trouble. Why can't we talk about an I or the beginning of an I? Why I constantly have to talkabout all kind of little I's who do not know what is what. The whole point of work is that I talk about I Am. I know what it means. I know that I am very very far from the experience of being. But nevertheless I start out by saying an I assume that my I exists. If it did not, where would be the whole idea of unity, of fusion, of becoming one, if at that moment

I could not become one with all my heart and my mind and everything that belongs to me physically. Why couldn't I be that one? Then I Am; something in me is I.

But, if I do not talk about such things, you will believe that it is so difficult and that you ~~never~~ will get any where. Do not ever believe anyone. You find ~~out~~ for yourself and you know for yourself what you can experience, what you have experienced, and that is what counts. That is your life. And never mind anyone else saying how difficult it is or I am not as yet and this and that. Who the hell cares? You wish; you really wish; you make. Because of that, you can. There is no question, not at that moment. The questions disappear. Work.

Richard Wachtel: Two weeks ago I was given a task in three parts. First to put a pebble in my shoe to help me to wake up, to remind me to wake up. The second part was to build something which was a dog house so that in building I would, in performing the function or the motions of building a dog house, I was to wake up. And the third part was a sub part really of the second: to talk to my tools. I tied the pebble in my shoe and it made my foot so sore that I could not do it. I did not realize at the ~~the~~ time. I have a little of a problem. I am on my feet very much. Even to the extent where I wear special shoes. And every pair of shoes that I have has extra padding.

Mr. Nyland: ~~??~~? pebble too big.

Richard: Maybe I chose too big a pebble. ?? But I could not walk. But I don't know- perhaps I am using that as a rationalization. But it was obviously too much for me.

Mr. Nyland: Have you woolen socks?

Richard: Yes.

Mr. Nyland: It is not so easy, you know, woolen socks in hot weather.

Richard: I never tied that. I have long underwaer, I'll tell you that, long woolen underwear.

Mr. Nyland: ??

Richard: I do not wear it except in the winter.

Mr. Nyland: I see, But you could wear it for half a day.

Richard: Oh yes, definitely. I would like to pick a day where I do not have to work for a living because it would definitely interfere. On the weekend.

Mr. Nyland: We don't do that way. We take a day when we have to earn our

living; then we put on army underwear.

Richard: Alright, I will do that. The second part was the second week. That particular week of the task I was when I was broke so I did not have any money to buy materials for the dog house.

Mr. Nyland: Couldn't you borrow it?

Richard: No, what I did instead was to do some work around my apartment where I had to use tools which consisted of rigging some electrical wiring which I really do not need but I did it. Now that I have it, I am glad that I have it.

Mr. Nyland: Did it help you?

Richard: I became so identified with the job of doing it, I did not wake up except when I spoke to the tools which I even forgot to do a lot. And then at least I heard my own voice and woke up. All together, I got so involved in doing the job~~xxx~~ and I am so compulsive about doing it right, down to the last detail, it is sort of ridiculous, that, for the most part, I feel asleep and it was only maybe once an hour that I remembered to try to wake up and talk to my tools.

Mr. Nyland: Can you use it for another week?

Richard: It really stopped. I mean, it did not work.

Mr. Nyland: ??

Richard: It was not as good, only in the sense that it was a reminder while I was faint it. It did not help me for the whole day which was what I was concerned about.

Mr. Nyland: Why would you want to be concerned for the whole day.

Richard: Because the whole day goes by. I sleep approximately an average of six and a half or seven hours a day and the rest of the time I am at least not in the first state of consciousness. I am not asleep in bed. And much of that I am in a condition to wake up. At ~~lucky~~ least I have the energy to if I am reminded to. And what I essentially needed was a reminder. Consequently, part of last week, since I want to report last week and I did not get the opportunity to, I tied another knot in my handkerchief and this helped me to wake up again. Altho not as before and from the task I had had four weeks ago, of tying a knot in my handkerchief to wake me up through out the day. One handkerchief I had tied came out of the laundry that was and that woke me up. So, apparently something like this is, it seems to me, is what I need.

Mr. Nyland: I am quite certain that there are many things that now help you to wake up but that do not belong to a task.

Richard: Well, what else is a task for?

Mr. Nyland: The task of course is for waking up but there ought to be other things now, not ~~xxxx~~ belonging to a task which nevertheless help you to be awake or to ~~-?~~ of work ~~xxxxx~~ many times during the day.

Richard: Yes.

Mr. Nyland: I mean, that you can honestly say.

Mr. Nyland: This is what I am talking about.

Richard: You want me to do that?

Mr. Nyland: ???

Richard: And this will automatically wake me up, I know.

Mr. Nyland: Let's see how this coming week is -?-. You are as free as a little bird.

Richard: Not as free as I want to be.

Mr. Nyland: I do not know. Only you cannot use the word hippopotamus. You remember it?

Richard: No.

Mr. Nyland: I told it once. There was a wise old potter, a teacher, a guru who had a pupil and the pupil wanted to get the secret of how to mix clay and so forth and how to make beautiful things. Oh, many years went by and he watched. And the guru was very clever. He did not want to tell him. But finally, after thirty three years, he told him that it was this and that. Ach, and how happy he was, walking on air. So he went out of the room and when he got to the door, "Oh, wait a minute, wait a minute. Now, when you do this and when you make the mixture," the guru said, "Do not think of the word hippopotamus." So, the poor man still does not know how to make it.

KUNY SCHULTZ: I did the same task that you had given me the week before. I did it five times every day except Sunday; not because I did not remember the task. I was out in the country with some people. It seems like something -?- it takes me completely. I tried to do it then and it failed. And it was very bad. -?-. Before the weekend, once when I did it -?- very good. But, you see, Mr. Nyland, I hear people say, "I heard my voice; I woke up." It seems like I can never say that. I did hear my voice, I saw my body. I felt some kind of waves from me to my child but still, I cannot say I woke up.

Mr. Nyland: You cannot say what?

Kuny: That I woke up; I was awake. I cannot say it.

Mr. Nyland: How do you try if you want to wake up? What do you do? How do you start?

Kuny: I collect myself.

Mr. Nyland: Yes; and then?

Kuny: Relax. And then from some inner quality within myself, I try to say it.

Mr. Nyland: Have you ever experienced an experience then, in that kind of a state, of being present to yourself; in that way, of being really awake as compared to a state before that ~~and~~ and also again with the state afterwards when you are asleep again? Did you ever have an experience of awareness, regardless of how long it lasts?

Kuny: --??-- but it is not waking up.

Mr. Nyland: No, let's call the waking up that when one stays awake. The awareness is: I become aware of myself; and the continuation of an awareness would give me a state of awakesness. I usually would define it like that but I do not quibble about it because the state of awareness can also be continued and would then be as if I am awake. I can also say I wake up out of a sleep and it becomes comparable to being and becoming aware. When I say I am awake, I am more interested in the state in which I am. When I am aware, I become interested in that when I am awake, that what I see. It is what I become aware of. So, the one covers a little bit more than the other but it is very similar in many ways because I can say "I am awake" without avoiding receiving ~~important~~ perceptions in my state of awakesness or awareness; I become a functioning entity receiving impressions. If that is my I or a changed it or a combination of the two, I and it; it is a certain form of being which is me, which functions and which is in a state of that kind of awareness, as I am awake, compared to what I was before. And it is only the comparison that I say, "I am more conscious; I am more awake or alive; I am more alert; I am less bound by little things of my thoughts, feelings and so forth." All these kind of things are descriptions of a state on which I am when I am close to the fact of being really awake. But I am not be totally awake. But still, I am not as asleep.

And so, many times what we talk about is a state of gradually waking up; a state of twilight. And only at certain times as if a certain shock happens to strike me, that all of a sudden I wake up in such a way that now I am awake. And then that dies out. These states of a

temporary intensity can be increased and can gradually become so frequent that they maintain my state of being aware all the time practically. But one does not want to talk too much about that because as soon as you say, "Well, yes, we ought to be aware all the time", a person who strives for that - it is utterly impossible and will never reach it.

One reaches whatever one can. And if it happens to be a state of more aware, you are very happy that it is more aware than what went on before. At the same time, I have mentioned several times that the whole question of being awake, involves an expenditure of energy of a certain kind; and that that energy must not be spent when it is not worthwhile to spend it on ordinary affairs of Earth. You see, one takes on a responsibility of being awake. And in the being ~~xxxx~~ awake one must only use that what is required for the maintenance of awareness and to do what belongs to the state of awareness. Whereas, ordinary affairs in ordinary life can be taken care of with ordinary energy.

Ruby: By wasting your ordinary energy you are somehow losing the energy that you could work with?

Mr. Nyland: No, no. You reduce the amount of energy which you have to use in ordinary life to a minimum. But, for instance, there is always the ~~xxx~~ energy that has to be used ~~ix~~ in the form of breathing for the maintenance of my body. There are certain elements in ordinary impressions which have to be received by your eyes and your ears and the other organs simply for maintaining your body and your functions. These are impressions breathing air, belonging to ordinary life and ordinary matter as we know ~~ix~~ it, taken in by an ordinary body as we are. And it is the continuation of that functioning in one's ordinary body which has to be done with ordinary energy. And there are times in which this I is not functioning or manifesting in ordinary life. It can, at any one time, but it does not mean that it has to be. It is a very interesting thing. I do not want to say too much about it but it is worthwhile to think about it because it counteracts very often such pressure and necessity that I have to be awake all

the time, otherwise I do not work. Nothing can be further from the truth. Once I have compared it, or a few times, compared it to a telephone. At any one time I wish to use the telephone it is there. But that does not mean I hang on the telephone all the time.

Kuny: But when the telephone is there and I am ready to use it, I have to know how.

Mr. Nyland: This is work. You have to know how to use it. You have to know how to bring in the level of that kind of being in your ordinary life when it is required. You have to know how, at any one time, that you wish to wake up.

Kuny: ~~xxxx~~ Is that learning?

Mr. Nyland: That is something that one has to acquire gradually. That is why it is necessary to exercise many times before one acquires that kind of a dexterity. But when the dexterity once has been reached, that is, when I have accomplished for myself the result of wishing to be awake, that at any one time when I wish to be awake, I can be awake, then I am thru as far as the learning part is concerned. I am not thru as far as the living is concerned. And that what then appears of my ordinary life which will require at times a different form of energy from a different level or a different attitude, belonging to a being more awake, that I can introduce it at times when it is needed. That, of course, goes without saying.

Kuny: May I ask another question? I somehow felt that while I am doing the task that the energy --?? quantity. And even if I want to make it last longer it just does not.

Mr. Nyland: Of course not. It only lasts a certain length of time. And when it is gone, it is gone. If you do not know how to make it, you have no more left.

Kuny: What should I do?

Mr. Nyland: Leave it. There is, of course, a way of making it while I go along. While I am awake, there is a possibility of making it. But that is another question. I have to continue first on the amount of energy I have. And ~~it~~ I will exhaust it. After a little while I will come again. After a little while it will come again. This is the way I am. That is my nature. My nature provided in my ordinary life energy for my ordinary

life and a little bit of energy which is expressed in the wish to be awake. It is, in my ordinary life, provided simply because I happen to be a man. If I were an animal I would not have that energy. I usually do not pay enough attention to it. And I simply use the energy of a different nature for ordinary life. That is I think, if I were conscious, it would be a sin. But I am not conscious and so it is not a sin. Nevertheless, it is used for a purpose that is not at all necessary to use it. At the same time, there is a great deal of energy that I get in ordinary life which I misuses, which is over-produced and which I simply use because it happens to be there.

Kuny: --??-- the way we are we have two different --??--

Mr. Nyland: Yes, we have; we have. One very small amount of a different kind of a vibration rate and the other largest amount which takes care of ordinary life. When the small amount is used up, it is used up. Then ordinary processes in ordinary life, ordinary digestion, ordinary breathing, ordinary blood circulation, will again produce after a little while a certain from of energy which can be used for the desire to wake up. I use it. Again I am awake. When I am awake, I receive energy which I then use at that time to produce energy for the maintenance of a different higher level. The more I can be awake, the more such impressions could become conscious in me, the more ~~xx~~ I will have energy, the longer the process of maintenance can be extended.

So, in addition to the little bit which is make in ordinary life, I now make energy of a different level which immediately can be used for the purpose of where it was made, which is on the higher level. In that way, if I continue, it is exactly I am awake. When I am awake, I make energy with which I remain awake. While I now remain awake, I again make more energy with which I stay more awake. So gradually, in the process, I come above the point of return. I do not know if you understand it. I constantly will make the energy by using it for the purpose as if I plow

in the energy of the higher level into the soil of the higher level and, because of that, I create a condition in which plants will grow.

Kuny: That means ---???

Mr. Nyland: All the ~~the~~ time. I have said it starts at midnight and it ends at midday. And the degrees of consciousness and the degree of conscientiousness depend on the hour; one, two, three, four, finally six o'clock the sun comes up. Then I have a distinction between that what is a light and what is the dark. But it is twilight. It means for me I am a little conscious, not as much asleep. Even from midnight to six o'clock I am already subject to many different changes. I know it in a physical state; I am subject to many changes during that period. In ordinary, so called waking ~~physical~~ physical sleep. to ordinary waking state, ~~from~~ from waking state to a state of self consciousness, exactly the same thing takes place. When I am physically asleep, between twelve o'clock towards the morning, my dreams are much less. They are much less intense. Therefore, I change in my physical state, in such a way that I react towards the different thoughts that are in my mind and which are loose, from when I first intensely sleep. When I wake up to go to the state of self consciousness, myself being in contact with ideas, changes in such a way that I gradually become looser and looser even if I am still asleep. Then, when I make an attempt to wake up, I am already at six o'clock in the morning when the twilight starts regarding my self consciousness. And, from there on, the twilight lasts dependant on the intensity of the light. In the tropics it lasts half an hour. In summer time here it lasts for almost an hour and a half. In exactly the same way, the condition in which I am, if I am in a tropical state, that is, a heightened wish, it goes much quicker. If I am a little bit lethargic, it goes slower. If I am cold, it almost does not function. It depends on the state in which I am how long the twilight will take place.

But even with the twilight, when the twilight is over and the sun is

above the horizon, it does not mean that I am fully awake. I still have to live from seven o'clock to midday. And all during that time there is more light. There is more light on the surface of the Earth, which is me. When it comes up higher, it is more concentrated. When it is higher, there is more heat produced in me with the desire to work. so that finally, at the moment when midday and the sun passes the meridian, I am at such a moment, if I can compare it, as if I am hit by lightening and I realize at such a time I Am. This is the state of work which is not even expressable in words. You understand the process. All grades, all gradations, all the time during the whole day, it changes, it varies. One becomes acquainted with it. One sees it. One sees it a little bit better, a little bit less. I do not need tasks any more. That comes. I take; I can, I cannot, I know I cannot; I wish - I cannot wish. All the time, the whole day is like that.

I must realize I am subject to such laws. I am not subject to a law which is just horizontal. I am not at such a level. I am constantly in this kind of a state. This is the way my life expresses itself. This is the only way by which I can express energy in the form of vibrations. I have not way of expressing an energy that goes straight. And I am afraid I never will get there because it will always be like this. Even from ~~now~~ -? - it will still be a rate of vibration. Even that what I call molecular structures which, to the eyes, is as if nothing happens, inside it is like a solar system. For me, work remains this constant dynamic quality. It will never reach a state of that kind of unity in which all motion disappears. And therefore, during the day I am subject all the time to a change, left, right; to a little influence, something I see, something I hear, something I -? -, something I touch. Something all the time affects me. And I have to be, regarding that, holding on to that what is within one. And not to be effected in such a way that it will constantly throw me overboard one way or the other. But that one holds

on to that what gradually starts to crystallize within me as that kind of, I call it, solidity, all the time, that what is really me; that which is constantly being fed. When I am in a state of awareness, I use this kind of data, information, energy which is used for the feeding of that within me. That becomes the important part. When I have that, it does not matter: I can go into the lions den and the lions will not eat me.

For oneself, this is the real reason for trying to establish in ones life; the real reason for ones life, to change from ordinary life into a life of a different quality, without changing any forms with which we are now busy and to which we are used. But to have the form, our body, mostly our body, in such a way that it is under command so that it can actually function the way I wish it to function. And that it will not say what it does not want to say; will not do, will not do prematurely; that it will be under the influence of something which I call an understanding of the requirements of my life and that then, in my life, I am an ordinary human being but harmonious, under that kind of a control and then perform, in doing this, that what my life always should have been and, because of this, it is motivated by that what is myself a little bit deeper, that is, Keshi Jan, a little bit deeper which might be my Soul, so that gradually the manifestations of oneself thru all functions come from an insight of a solar quality, an insight of that kind of solidity.

It is really what we strive for: to see how can we reach it and at what expense and what are we willing to spend for; and then we spend it. Do we spend it wisely, so that we know that we have done ^{the} right thing regarding that what we have spent; that is, what we have taken out of our responsibility and that what we have kept as our responsibility and to look at that time and time again to see that we are not making that kind of a mistake of being over anxious or superficially under-anxious, that we should find the best way and the middle road. Both gasoline and air so that the carburetor of my Soul starts to work. Maybe that could give a

really, a purring machine.

Eileen Wright: I tried last week the task of sensing that you gave me. And I know that a certain division took place. But, after movements last night, it seemed to me that the previous week had not had the kind of wish that seemed to appear when I was doing movements which I did not even think of. I did not particularly want this wish. It just seemed to be more concentrated. And I really do not know about the first kind of separation. Or even the second, because they were both different experiences. The first one, the task that I did by myself, which was sensing, seemed to be a kind of a division which I have never experienced before but there was not an intensity of wish which I would carry into the exercise. I had the intensity before I did the exercise. The wish was there. Then, when I began the exercise, I think that my desire to have the separation was more prominent than the wish to be awake. When I was in movements however, I did not think about having a wish. But it somehow?— either because of the music or whatever the reason was, there was a certain concentration of a wish and a deeper, maybe a deeper sensation. At any rate, there were two different experiences of sensation — if they were sensation.

Mr. Nyland: Yes, of course. One is by means of your mind making it; that is, making the attempt at self remembering. The other was produced not in your mind ~~by~~ ^{but} by means of probably the music or the movements itself, although leading ~~you~~ to the same kind of state of awareness. And then it is surprising. *?— different from the other. It reaches the same end but it is not reached thru the same channel. And when the one is thru the mind and the other is not thru the mind, you do not know because you do not recognize the second one as leading to the same thing. The result is the same. One is awake.

Eileen: Yes, and there were accidental moments I had for the first time, being able to see for a few seconds the reaction of an emotion on my body.

Mr. Nyland: Good. It will all come Eileen. But one has to do it many times and not think too much about it. Just accept whatever happens as an experience and record the experience for what it is. Whatever it is, it does not matter. Even if you say it is not as much awake as the other. It is a state. I see myself then at such a time. I do not define it. I do not want to put it in words. I experience it as something I know I experience. And that is the kind of knowledge I know. It is now registered in me. I experience the fact of an existence. And the existence is ~~not~~ not put in words like that. As soon as I use the words, I am

already talking about what what is past. I am, I am, I am, I am. In such
xxx a way it is far clearer to onself what one is.

Eileen: When I did find a great deal of difficulty is when I tried to introduce something you told me last week about a separation, using the word it. There I, for the first time, saw that my feeling came into play in the sense that the minute I used this word, obviously the automatic association of the word it, was an automatic feeling of disliking or of having a certain contempt or a certain ...

Mr. Nyland: That is too bad when it has an association with it.

Eileen: It did not seem that I could use this impartially.

Mr. Nyland: I am sure you can Eileen. I am certain that your body is performing certain things where you have no associations whatsoever, that it is simply functioning quite ordinary, quite alright. You will not like it or dislike it. You are walking or washing your hands. I am sure you have no feeling about it. There is not like or dislike.

Eileen: I have probably 4? - I do not believe that I am recording it. I do not have a clear record.

Mr. Nyland: That is probably right. But, as far as the association with your body is concerned, there are many movements which take place without any wish to change. Ordinary walking even.

Eileen: Well, what about the wish to record? That is what I should have.

Mr. Nyland: You will record it. You will see, you will record it. You will see yourself. You walk, you move your arms. Take very simple things like that. You sit, when I move my arm, there is absolutely no reason why I cannot record it. I have no desire to like my arm being moved like this or just to sit or to do any kind of a thing like that. Try it again.

Next week, work. This week coming, work, work. Next week report what you can, whatever it is that you can contribute. Whatever it is, little bricks, little pieces of stone, something, something. Be alive. When you come, be alive. Try to remember: Your life, all our lives, that is at stake. We still can talk about it. Thank God. So let's. And keep it, keep it in mind. Keep it in your heart. Keep it ahead of you. It is you. It is us. If we wish to work, then let's make an attempt really to work and to work together. So, good night. Next week, a good week. I hope you will have a good week.